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AN INTRODUCTION TO THE ARABIC LITERATURE OF THE JEWS.

I (*continued*).

14. *Family-names.*

BEFORE I treat of the genuine *family-names*—I mean those names which designate, originally and directly, not a single individual, but a succession of persons connected by parentage—I must say a word about a kind of names, which originally designated one single person, and became, by-and-by, a designation of his descendants, perhaps partly, by a mistake, because that designation, put at the end of a pedigree, was referred to the descendants, without being in fact hereditary or transferable to one of the members, like some of the names of the modern nobility. Such designations may be attributes of any kind whatever, nicknames, taken from a bodily defect, from the profession, the occupation, the office, the rank, the authority, the reputation, the title, and so forth¹. Among these attributive Arabic names we find even a few derived from the Hebrew, רב and ריין; the Hebrew נגיד האל has become נגראלה (Samuel).

I give here a short list of such cognomina which, composed with אבן (see below, § 14), became names of descendants, probably at first of real sons. I shall arrange them accord-

¹ Jehuda al-Charisi (*Tachkemoni*, ch. xlv, f. 64, ed. Amst.) makes a pun upon such a cognomen, which he translates into Hebrew; Isak ben Baruch was called by his father חזק המאור (חזק אלמור), perhaps חזק אלמור (?), but he ought to have been called חזק המאור.

Interessen d. Jud., 1845, p. 78); and Menachem *ibn* (not *ben*) Serach is the son of Ahron (*Cat. Bodl.*, p. 1740).

Moses b. Nachman, in his *Commentary on the Pentateuch* (Num. xxvi. 13, *Hebr. Bibl.*, XI, 25, not quoted by Zunz, *Zur Gesch.*, 436), remarks that all the Arabs (ישמעאלים) call themselves by the name of their ancestor, "and all the Israelites who dwell in Egypt call themselves according to [their] families (למשפחות) *ibn Ezra*¹ *ibn Schoschan*." It is not impossible that the former family fancied that their ancestor was Ezra the scribe: we find similar pretensions everywhere, not to think of the Pentateuch, pretended to be written by Ezra.

There is now no rule perceptible for a different use of אבן and בן, and even בר, in our sources; although we cannot assert that when אבן was introduced there was none. The difference might have been obliterated by later copyists. We find, for instance, Abraham בר, instead of "ibn" Chisdai (beg. of the thirteenth cent.), who was the son of Samuel. I cannot agree with the argumentation of S. D. Luzzatto (*Litbl. des Orient.*, VI, 679) that בר שברוט might as well be ברבי (*Jüd. Lit.* in Ersch und Gruber, p. 427, n. 23; the passage in question is omitted in *Jewish Lit.*, p. 343, see *Zeitschr.*, 1845, p. 78).

The composition of אבן with a following Arabic substantive forms in the *Spanish* and *Portuguese* languages different names commencing with *aben*, a list of which, given by Mr. Jacobs in this REVIEW (VI, 616), may be further enlarged. We find rarely, or nowhere, in olden times the composition of *ibn* with a non-Arabic name not adopted by the Arabs. The disputant אבונאסטרק mentioned by "ibn Verga" (which itself seems a Spanish name), and hence quoted by Wolfius (t. I, n. 18, Jost, *Allg. Gesch.*, VII, 59), seems to be called Abon-Astruc, instead of *Bonastruc*, the composition of *Bon* (the good) with a proper

¹ אבן Ezra in 1093 occurs in Alexandria (*Hebr. Bibliogr.*, IV, 90). Most probably this name belongs to a Jew.

name being frequent in the south of France and the north of Spain; for instance, Bongodas (the good Juda), and the like (see Zunz, *Zur Geschichte*, &c., pp. 460, 461)¹.

Names of families, originally composed with אבן, are²: Abbas (the lion, therefore = Jehuda), Abbasi (corrupted עכסאי), Abun, Adonijja, Aderet (or Adret, which pronunciation is probably the genuine one), Ajjub, Aknin, Akra, Arama, Atthar, Berachja, Burgil, Chajjun, Chason, Chisdai, Dabi, Danan, Fakhkhâr, Fandari, Ja'isch, Kimchi (*Lb. V*, 297), Latif, Megas, Sason, Verga.

I close this paragraph with the curious explanation of אבן by Josef Caspi (about 1330), already mentioned, in his Hebrew Lexicon (*sub voce*), which, according to the opinion of its author, offers a true etymology according to the laws of logic and grammar. He finds in אבן the substance of a thing or a person:—

ואולם מה שכתוב אבן ישראל הנה לפי דעתי כמשמעו כי לפי דעתי הטעם מהות ועצמות ונהנו כערבי לקרא העצם בשם אבן כמו שכתוב במש"ה (Metaphysic) שקראוהו ג'הר בערבי שהוא אבן הברלח ומוזה נהנו לומר אבן רשד אבן סינה אבן גנאח אבן כספי וואולם מה שנבהל אבן קמחי בזכרו על האבנים (Exod. i) נראה מאד ששורש כל אלה אבן והיה זה כלל כלי וכו'.

16. *Jahudi (Jehudi) Israëli.*

A larger family is a tribe, and tribes are parts of a nation. The name of a tribe or a nation, however, may become a special name of one family. But it is curious that we find amongst the Jews a special family called Israëli—probably instead of “ibn Israel,” that is, a descendant of an ancestor called Israel—but no family called Jehudi³, although the descendants of an individual Jehuda could as well become a family Jehudi=ibn Jehuda. The Arabic

¹ But the name Bon goron (Bona dies) is equal to the Hebrew בונ גורן, and perhaps the original of a Hebrew translation.

² We omit again the article *al*.

³ In the sixteenth century we find in Germany a *Christian* family called *Jud*, which still repeatedly leads to mistakes.

form AL-JAHUDI, which was derived from *Hud* (see Geiger, *Was hat Muhammed, &c.*, p. 114), remained exclusively a *gentilicium*, designating the whole nation or confession, which were not different conceptions; every Jew was, as such, called al-Jahudi (cf. Jost, l. c., Index, IX, 79, against De Sacy), in the same way as Christian authors called some Jews "Judaeus"; for instance, Abraham (Wolfius, *Bibl. Hebr.*, I, n. 85), Elia (ibid., p. 111, n. 246, i. e. del Medigo?), Moses (ibid., n. 1563, i. e. Narboni, and I, III, n. 1580 b, i. e. Maimonides). It is not by a mere accident that some apostates from Judaism called themselves *Jehudi* (Wolfius, l. c., n. 1198, 1199).

AL-ISRAÏLI is likewise a *gentilicium*; and it is rather curious to read in d'Herbelot's *Bibl. Orient.* (II, 796 of the German translation) that the by-name Israïli was given often to such Jewish authors who were of some consideration with the Muslims. The truth is, that the Arabic authors generally mention only those Jews who are of some importance, and that they call indifferently all Jews either al-Jahudi or al-Israïli: the Karaïtes are, moreover, called *al-Kara*, the Samaritan *al-Samari*. The Jewish authors of Arabic works used to add to their name or names al-Israïli. So did the celebrated physician of the tenth century, Isak, son of Salomo (cf. d'Herbelot, art. Hammiat, German translation, III, 47), whom his translator, and partly plagiarist, Constantinus Afer (in the Preface to the *liber de urinis*), calls "Salomonis filius *adoptivus*"; and I do not doubt that the word "*adoptivus*" is a mistake, which might be corrected by some exact MS. Perhaps it was simply an abbreviation, but some scribe or editor thought he had found the key of the riddle, and made Isak, the adopted son of Salomon, *king of the Arabs* (*Catal. Bodl.*, p. 1115). In Latin writings or translations he is very often quoted simply by his proper name "Ysaacus." Modern bibliographers interpreted Israeli as a family-name, and have discerned this Isak Israeli as "the elder" from Isak ibn Israel, or Israeli, in Toledo, the renowned astronomer (1310); and to

the latter's family are not to be referred the English "d'Israeli" (Isaac, the author of the *Curiosities of Literature*, whose son Benjamin became Lord Beaconsfield, *Hebr. Bibliogr.*, I, 132, cf. XXI, 14; *Catal. Bodl.*, XXIX, n. 9). I have elsewhere (*Polem. u. apologet. Literatur*, p. 91) remarked that the name Israïli does not prove decidedly that the bearer is a Jew, because he might be the descendant of a man called Israil, who could be a Mahometan or a Christian. The author in question, upon whom I made this remark, al-Barkamani (not Turkomani), proved indeed to be a Jew, from a MS. of the Royal Library of Berlin, described in the catalogue just published (n. 250). With respect to Muslims, I must confess that I have altered my opinion: none of those whom I considered as such has proved to be so. But with regard to Christians, I have given in a former paragraph more than sufficient authentic proof. A curious case of "Israili" is still a puzzle to me, and I must enter into more details than I had wished. An author called "Israili" composed a Commentary on the medical Aphorisms of Ilaki (abu Abd Allah Muhammed b. Jusuf Scharf al-Din, disciple of Avicenna); שרר פצול אלאילאקי ללאסראילי occurs in the catalogues of libraries in Constantinople, printed in the seventh volume of *Haji Khalfa*, p. 65, n. 954, p. 249, n. 1001, p. 319, n. 814, p. 401, n. 715, p. 521, n. 1027, and perhaps elsewhere. The Aphorisms of Ilaki פי אלכליאת, without Commentary, are mentioned l. c. p. 433, n. 1512, p. 521, n. 1026, &c. They are extracted from the first book (generalia) of Avicenna's Canon, according to *Haji Khalfa*, IV, 434, n. 9082 (see VII, 825), and perhaps identical with the "Compendium Canonis" mentioned by ibn abi O'seibia, and hence by Wüstenfeld (*Gesch. d. arab. Aerzte*, p. 78, § 131, n. 2) and Leclerc (*Hist.*, p. 479), who quotes the MS. Add. 1019 of Paris, with the Commentary of "Samnani," more correctly "Simnani," from the town of Simnan, written 1357. Leclerc (l. c., II, 319) calls this Samnani Schams al-Din Muhammed, and doubts whether he is identical with Ala, to whom he attributes

a Commentary to the Aphorisms (*sic*) of Hippokrates. There is first to be corrected a mistake: instead of the Aphorisms we must put the Prognostics, existing in the Bodleian Library, and Ala is very probably Rokn al-Din abu 'l-Makarim Ahmed ben Muhammed [al-Bajabanki, ap. *Haji Khalfa*, IV, 333] b. Ahmed [ibid., III, 400, omitted in the Index, VII, 1200, n. 7466, as well as t. VII, p. 741], who died 1335/6, which date was unknown to Wüstenfeld (l. c., p. 160, n. 284; cf. my short notice in Virchow's *Archiv*, vol. CXXIV, p. 124). Slane, in his *Catalogue of the Arabic MSS.*, n. 2017, gives but the necessary title, &c. The commentator of Ilaki is called, apud *Haji Khalfa*, IV, 435, Sadid al-Din and Badr al-Din (ibid., VII, 825, omitted in the Index, p. 1209, n. 7846), and we have seen that he cannot be much younger than Ala; but there is no reason to identify these authors, and much less the commentator of Ilaki called "Isra'ili," which name is not mentioned in the list of the commentators of Ilaki given by *Haji Khalfa*, IV, 435.—We are not better informed about another "Isra'ili," likewise in a Bodleian MS., Cod. Marsh 663 (Uri 941¹⁰), at the end, viz. Astrological Aphorisms (פְּצוֹל) by אִלְאִסְרַאִילִי (*sic*), composed for al-'Hakim bi-Amr Allah, probably the well-known Khalif, if the notice is correct, which Pusey translates "Israelita *ille*." I do not understand the meaning, because it cannot be referred to the preceding Muhammed ben al-Hasan, author of the book אִלְחַסְאָב אִלְכַּנְא בִּי (obit 1348/9, see *Haji Khalfa*, V, 301, n. 11054, VII, 1216, n. 8078, where the reading in the Bodleian MS. is to be supplied), nor to the other two Jews, whose works precede in the MS., viz. the astrologer Sahl ben Bischr (ninth cent.?) and abu 'l-Fadhl Da'ud (twelfth cent.).

17. *Gentilicia and Patronymica.*

Family-names derived from the name of an ancestor are commonly formed from that name by an *adjectivum relationis* with a final *i*, which is common to the Arian and

Semitic languages, and the article *al*; in the same way, those derived from the name of a country or a town, &c. (see the Index Geographicus to my Bodleian Catalogue, and to my catalogues of the Hebrew MSS. in Berlin, Hamburg, Munich). The derivation, and hence the relation to one of the two classes, is sometimes doubtful; for instance, Adam Almiliby in Portugal (ap. Kayserling, *Rev. Ét. J.*, 1896, t. XXXII, p. 282), Alpastani in Sicily (1490, Lagumina, n. 797).

Gentilicia are for instance (with omission of the article) לאוי (Hebr. לוי, see אבני זכרון, p. 24; Zunz, *Zur Gesch.*, p. 428, especially the family Abulafia), הרוני, or הארוני "Ahronide" (Hebr. רון; d'Herbelot, II, 160, III, 377) "Maimonide."

Patronymica, which often are wanting a special geographico-historical research because of the successive alterations in the course of time, are: אלוסאני, אואני, אדאדי (of Lucena), אסכנדראני (of Alexandria), אקריטי (of Sevilla), אשכילי (of Valencia), בלאנס (of Valencia), גרנטי, גיאני, גבלי, גארי, גרנדי, ברנלוני, בלידה (of Tortosa), דלאצי (of Valencia), דמרמרי, דלסאני (not of Edessa), חריוני, חנאני, חלבי? זלמאני (מערבי, Hebr. מגרבי, מארי, לורקי, כרסאני, יודאני, ידעאי, טוני, סודי, סולמאסי (? נואוי for נאוואוי, מצמוני (? מרודי, מנולי, מודארי, סרקסטי (of Saragossa, or of Syracuse), פאסי, עראקי, עמאני, עכברי, ערני (of Aden), פרנגי (Frangi = a European), קלעי or קאלעי, צירפי, צבני, צבירי, צאהרי, פנדארי, פיומי, קרסבי (or קרטובי, קסטנטיני, קסולי, קיסי, קוסט' or קונסטנטיני, קומסי, תוריוני, שוראני, שאמי, שאמבי, רמלי, רחבי? רונדי, ראמאני, קרקסאני, תשפי, תפליסי?

Patronymica without the formative *i* are, for instance, בקלארש, גואדיש (Spanish form), סרוק?

18. *Hebrew Abstracta.*

Hitherto I have spoken of Arabic names of the Jews; it seems suitable to mention here a fact in the history of Hebrew names which evidently is in some connexion with

the Arabic names. We find with the older *Karaites*, and with the *Samaritans*, some Hebrew names which are not at all, or very rarely in that period, to be met with among the Rabbanites. They are *abstracta*, and, therefore, commonly *generis feminini*, and, nevertheless, proper names of men; for instance, ברכה (recently a name of women), חנוכה, אורח צדיקים) by Simcha Isak, f. 21 b, l. 6, cf. the list of errata), (חסר(אל), ישועה (different from ישוע and יהושע), צדקה, שמחה (Simcha Isak, l. c., line 19 from bottom, recently name of both sexes). They are certainly chosen not without the influence of similar Arabic names (see Geiger, *Zeitschr.*, IV, 428; Zunz, *Zur Gesch.*, p. 454; my article in Geiger, *Jüd. Zeitschr.*, IX, 180, 182, X, 227; *Hebr. Bibliogr.*, XIII, 90).

I do not know whether the name חקנה (apud Mose ibn Esra) is Arabic or Hebrew.

19. *Sundry Remarks.*

I conclude these general remarks on Arabic names of the Jews with some for which I found no more proper place in the preceding paragraphs, and the most of which are in no connexion with each other.

(a) All the preceding remarks on proper names refer to *men*, and not to *women*, although the number of female names is not small. The instances given by Zunz (*Gesamm. Schriften*, II, 21, 28, 43, 53, 67) do not exhaust the matter, as we shall see in the following alphabetical list. But the Koran mentions but one woman, whose name is a composition, or rather a confusion, of two, Mirjam, the sister of Moses, and Maria, the mother of Jesus, although C. F. Gerock (*Christologie des Koran*, Hamb., 1839, p. 22) would not admit that Muhammed did not distinguish the two persons. The introduction of female proper names proceeded step after step, and continued by adoption of the name of a deceased woman.

(b) D'Herbelot (s. v. *Schirin*, IV, 87, of the German translation) remarks, that the Oriental nations have the custom of altering a foreign name into a similar one with

a sense in the native language. That is in no way a peculiarity of the Orient, and it goes on still in our times¹. A similar alteration is the abbreviation Manoello from Immanuel, and מן (*Mann, Männel, Mendel*) from מנחם. I believe that the Arabic מעודה, instead of the Hebrew מעורר, especially in Yemen (Meoded b. Josef, ap. Jakob Loewy, *Libri Kohelet versio Arab.*, p. 4), is not a translation or interpretation, but a similar substitution. מעורר may be derived from עורר: it is scarcely a Hebrew substitute of the Arabic name.

The Jews in Spain likewise modified their names, so that they became to us puzzles or riddles. Such a riddle is the name ברחי, see above, § 10, *J. Q. R.*, IX, p. 617.

Samuel ibn Abbas (see Z. Frankel's *Zeitschrift f. d. relig. Interessen des Jud.*, 1845, p. 78) says of the Jews, after his apostasy and adoption of Islam: "The most of the distinguished men amongst them bear [also] Arabic names, different from their Hebrew names, or derived from these." "Derivation," in the proper sense of the word, can only be applied to the biblical names, and in a wider sense to the translations; but we are, in some instances, not quite sure which of the two names is the genuine one, and which the translated. So מצליח might be the translation, and מימן the genuine, מבורך the translation of מבורך.

The Jews in Provence used also many names (Zunz, *Zur Gesch.*, &c., p. 462), a part of which were Spanish-Arabic. Arabic names are also not infrequent in Sicily; see the instances apud Zunz, l. c., p. 523, and the *Documenta* published by the brothers Lagumina; it agrees with their language. About the end of the thirteenth century, Abraham Abulafia, who, in his pretension to be a prophet, was prolific in nonsense, yet made the striking remark (extracted by Dr. Neubauer in the *Revue des Études Juives*, vol. IX, p. 145): "The Jews who dwell among the Arabs

¹ I remember a ludicrous instance. Fifty years ago some Indian *Bajaderes* made their appearance in a theatre at Berlin, where the people changed their name into *Badejere*; *jere* being the same as "girl."

speak, like these, the Arabic language, those among the Greeks speak Greek, &c., &c.; but a very (or the most?) strange thing occurred (קרה) to the Jews in all Sicily: they speak neither לעז (here probably Italian) nor Greek, like their neighbours, but they preserve the Arabic, which they learned in olden times, when the Arabs dwelled there."

(c) The Mahometan law, which forbids Arabic names to the "tributary" people, derived from the so-called "conditions of Omar" at the conquest of Jerusalem, originally had reference to the *Christians*, and its execution was never put in full practice. I shall enter on a discussion of that law in a later part of this introduction.

(d) Lastly, I hint at Arabic names which do not belong to life, but to fiction. In the curious book חישר on the Pentateuch, composed, according to Zunz (*G. V.*, p. 156, ed. II, p. 162, omitted in the Index, p. 510) in the twelfth century, we find some Arabic names at the end of Par. חיי שרה, where the editor makes a remark upon these names, hinting also at the translation of the name עכר אלה. On the name of Zuleikha, see M. Lidbarski, *De prophetis, quae dicuntur, Legendis arabicis*, Lips., 1893, p. 59.

In the following list I have quoted the spelling of modern names (especially African) in the Catalogue of ZEDNER (Index, p. 821), in D. CAZÉS, *Notes bibliographiques sur la littérature Juive-Tunisienne*, Tunis, 1893 (Index, p. 339), where, unfortunately, the Hebrew spelling is omitted, and in the list of subscribers of the Commentary on Abot (1848), mentioned above. Of course, their spelling does not always agree with our common transcription of Arabic words.

20. *Alphabetical List of Arabic Names.*

This list contains names of men and women, of individuals and families, written in Hebrew characters, according to the ruling use of the Jews; some of them also in Arabic writing. A great part is explained and proved by quotations of sources: in single cases the known members of a family

are enumerated. An *exhaustion* of the matter is not intended, and at present is scarcely practicable.

א

1. אבאיב (Wolfius, III, n. 2169 b) instead of "abu Ajjub" (see below, איוב); Ahron אביוב (ap. D. Conforte, f. 34; Wolfius, I, III, n. 175). Zedner, p. 7, gives "*Abayob*." In *Catal. Bodl.*, p. 715, "*Abiob*," p. 2598, אביאוב is a misprint. In Cod. Mon. 362, I found distinctly, Abraham ha-Levi ben אבי איוב, where *abi* is the genitive.

2. אבררהם, in the *List* of subscribers, 1848, mentioned above¹, is more correctly אבוררהם, and this composed from אבו דראהים "Father of the Dirhems." This was probably a by-name of some *Jusuf*, or some son of *Jusuf*, because Hadjdjadj ben *Jusuf* was the first coiner of this mint (*Sabbatblatt*, 1846, p. 75); indeed, the oldest Jew of this name known was David b. Josef of Sevilla (1341)², and perhaps the words אב למעלות אב אבוררהם במיו אב, which I could not explain (*Catal. Bodl.*, p. 855), are hinting at the derivation of the name. We have also seen that abu 'l'-Hadjdjadj is a *Kunya* of *Jusuf*³.

3. אבוהב, pronounced with the Spaniards "*Aboab*," is either אבו והב or אבו הב (Fürst). Persons of this name in olden times are mentioned by D. Cassel (*זכרון יהודה*, f. 60; see also *Catal. Bodl.*, p. 1010). In Cod. Monac. 255, f. 247, the name is written by a contemporary of Isak (probably end of fifteenth cent.) אבורהב!

אביוב, see אבאיב.

4. אבזאמיל, Abzamil (Zedner), from abu Djamil?

אביתור, see under תור.

[אברבליה, *Abravalia*, seems no Arabic name, and not connected with באליה].

¹ I shall quote this list briefly by the letter L.

² Ibn al-Dureihām of Mossul, obiit 762 H. (1360 p.); *H. Kh.*, VII, 1236, n. 8710.

³ Compositions with אבו and אבן, which are here wanting, are placed under the letter following אבו and אבן.

אבען, see under עבאם.

[אבן, Samuel, ap. Wolfius, III, 1068, is originally עבאם ?].

5. אבע ?

5b. אדאדי, Adadi, Zed.

6. אדאוי ? Eladoui, Cazés.

7. ארהאן, ארהאן, Salomo b. Mas'ud (Zed., p. 36) is in some way connected with Arab. רהן to anoint, oil.

8. אדרעי, "Edrehi" seems a patronymicum.

9. אהוב is a Hebrew translation of מחבוב or חביב ? (S. Abr. b. David הקבלה ס', f. 47 b, end); comp. אוהב, *Monatsschr.*, 1896-7, p. 171 note.

אהרוני, see הרוני.

10. אואני, patronym. ? Jeh. Charisi, *Tachk.*, chap. xviii, f. 36; *Catal. of MSS. Berlin*, p. 125; cf. *Hebr. Übersetz.*, p. 884, n. 217).

11. אוחנא (ibn) Suleiman (*Asulai*, s. v. סלימן).

12. אוען, possessor of MS., Berlin, Qu. 572.

13. אוזר or אוזאר, *Catal. Bodl.*, p. 1810. My supposition, that abu l'-Fat'h might be the same as בן זנורה, is tacitly changed into a necessary emendation by Grätz, VI, 123.

14. אזובי ? Azobeb (Zedner); perhaps instead of אלזביב *al-Zubeib*, diminut. of *Zabib* ?

15. אזולאי ? patronym. ?

16. אזכרי (not אזקרי), Elasar, *Catal. Bodl.*, p. 911.

17. אזנקוט (so), a family in Morocco, to which belonged Saadia b. Levi (*Catal. Bodl.*, p. 2226), whose writings in some MSS. of the Bodleian are not exhaustively enumerated in Dr. Neubauer's Catalogue.

אחרב, see חרב.

[אמראני, Samuel b. Moses, in יבין ובעו, n. 143, read אמאראני ?]

18. אליסאני, of Lucena.

19. אלבא, different persons in Magreb, see *Hebr. Bibliogr.*, VII, 130; comp. לבא. לבו means "*cum vehementia edit*," "*celeriter deglutivit*;" or is אל the article¹ ?

¹ For names in which אל is to be considered as an Arabic article, see under the letter which follows אל.

20. אם סעיד (*Umm Sa'id*, the mother of Sa'id), Luzzatto, *Virgo*, p. 20; אמסלם, in ס' התקנות, ed. Abraham Ankawa (*Hebr. Bibliogr.*, XVI, 59, note) and in List of subser., might also be contracted from אם סלם, mother of Salam?

21. אמוזג, Amozegh (comp. *Benamozegh*, a learned but not critical opponent of S. D. Luzzatto in Leghorn).

22. אמינ (אל), Jakob, quoted by Josef b. Chajjim, the author of בעל הכנפים (Luzz., note to מכלול, p. iv); MS. Mon. 28 reads אלאמינ erroneously.

23. אמינה, woman, Zunz, *Ges. Schr.*, II, 43.

24. אמרדזי, Amaradji (Emaraji, Zedner), not "Amardji" as Carmoly (*Hist. des Méd.*, p. 188) transcribes the name.

25. אמשאטי (comb-maker), ibn al-, *Catal. Bodl.*, 1906 (cf. ibn al משאט, *ibid.*); Poznański, in one of his recent articles, the place of which I cannot at present find out.

26. אנקאווה (a place in Africa?), *Hebr. Bibliogr.*, I, 113; comp. XIX, 25, 34.

27. אנחאנסי (אל), Eliezer, *Catal. Bodl.*, p. 2880.

28. אסכאג, List of subser.

29. אלאסד? Jirmijja b. al-Asad? in Sicily, Geiger, *Jüd. Zeitschr.*, II, 241 (315, b. Elasar). The MS. has אלאסר, which seems not a corruption of אלעזר. אלאסר (the lion) would be, as עבאס (see this art.), a by-name or substitute of Jehuda.

אסמעיל, see § 8.

30. אסער אלדין (promoter of the religion?), the physician Ja'akub b. Is'hak al-Ma'halli (אלמחלי), from Ma'halla, in Egypt, lived 1201; see *Hebr. Bibliogr.*, XV, 131; comp. O'seibia, II, 118; Leclerc, II, 56.

31. אספהאני, of Ispahan or Isfahan.

אסראלי, אסראלי, see §§ 8 and 15.

32. אענאב (אל כלפה בן אל), Abraham b. David, ha-Kabbala, f. 45.

33. אצבאן, Mordechai b. Isak, Zedner, p. 66.

[אציג? al-Azeg, Moses in MS. Paris, 1284, according to the Catalogue, is improbable. I proposed (*Hebr. Bibliogr.*, XV, 112) אלצאני, see under צ.]

34. אִקְרִיטִי (Ikriti, of Creta), not אִקְרִט, nor אִקְרֶת, as Wolfius has it (I, n. 2200; Schemarja, cf. p. 340; II, p. 597, cf. IV, p. 270).

35. אֶרְנִיל? The copyist of MS. Vatican, Urbin, 7, is, according to Assemani's Catalogue, Isak b. Moses אֶלְאֶרְנִיל Sefaradi at Naples, A. 1469; perhaps אֶלְאֶרְנִיל?

אֶרְנִי, see רֶנְדִי.

36. אֶרְחָא? Elieser b. Isak ibn אֶרְחָא, patronym.?

37. אֶרְטָבִי, Artabi (Zedner).

38. אֶשְׁבִּילִי (of Sevilla), Jomtob b. Abraham, &c.; see also Zunz, *Lit.*, p. 545.

39. אֶשְׁכֶּרָה, Samuel ibn (*Catal. Bodl.*).

40. אֶשְׁקֶר (אל), the red one (Wolfius, III, n. 862 b); cf. the Hebrew מֶן הָאֲדוּמִים; for instance, Moses. In MS. De Rossi, 1416 (in Perreau's *Catal.*, n. 39, comp. *Hebr. Bibliogr.*, XII, 57, n. 40), before אֶשְׁקִיר b. Samuel the proper name seems to be omitted, or neglected.

41. אֶרְרִי? the name of the father of Maschallah, is correct?

ב

[בִּאֵן, see אֶלְבִּאֵן.]

42. בִּאֵלִיָּה (אל), ibn, Isak b. Baruch.

43. בִּאֶסְחָה, ibn, *Catal. Bodl.*, pp. 1809 and 2035, under Natan b. Elieser.

44. בִּאֶפֹּרֶה, a woman; Resp. Jos. ibn Megas, n. 152; Zunz, *Ges. Schr.*, II, 43.

בִּאֶקִי, see עֶכְרִי אֶלְבִּאֶקִי.

בִּאֶרֹן, see בֶּרֶן.

44 b. בִּאֶקִיר (אל), al-Bakir, Cazés.

45. בִּגֵי (Bagi, Zedner) or בִּגְחִי (Beghi), *Hebr. Bibliogr.*, XX, 97.

46. בִּנְאָל (אל) or אֶלְבִּנְאָל, ben (=ibn); *Abne Sikkaron*, n. 43; *Teschub. Sichron Jehuda*, f. 1 b, 16, n. 70.

47. בִּנְאֵלִי (אל), Josef b. Ascher, copyist of MS. Mon. 241, A. 1244.

48. בדרה, זורה [read זורה?] and שמעה, daughters of Abraham al-Magrabi, *Catal. of Berlin MSS.*, 2, p. 95.

49. בהלול (not נהלול! as Fürst and Grätz have it, and not כהלול, Samuel and Samuel b. David, apud Vogelstein and Rieger, *Gesch. d. Juden in Rom*, II, 419), see *Hebr. Bibliogr.*, V, 50, note 1. The name occurs in Egypt still in the eighteenth cent. (De Jong, *Catal. Bibl. Acad.*, p. 180), and among the Jews still A. 1862 (חמשה קונטריסים, f. 95 b).

50. בהתיה, Josef in Miquenes? Wolfius, III, p. 1069; comp. Asulai, II, f. 44, n. 230.

בו is abbreviated from אבו (see § 10), and I consider the following names as composed of בו for אבו.

51. בונאה (perhaps for גנאה?) (Kohut, *Semitic Studies*, Berlin, 1897, p. 249).

52. בוואנול, Schalom (Africa).

53. בויד (Buzeid), see under מסעוד.

54. בולאט (not בולח), Jehuda ibn Bulat, in Constantinople.

55. בולה, Bula (Zedner).

בולי, see בולי.

56. בומנדל (Bu-Mandil).

57. בומרדכי (Bu-Mordechai).

58. בנאים [read בנאים, Bu-Naim?], n. 52–58 in list of subscr.

59. בונאן, Bunan (Zedner)?

60. בועז (Bu-Aziz).

61. בורגיל, Burgel (Zed.), Birgel (Cazés), Abraham b. עזי ibn B., Hebrew author; Elia Chajjim ibn B., Rabbi in Tunis, signs the ed. 1792 of Beth Jacob, comp. *Lit.-Bl. d. Or.*, VII, 233, note 1; Jehuda B., see apud Jellinek, *Kontres ha-Maggid*, p. 5, note. البراجلة "Alboragela," is Alpujarras (*Casiri*, II, p. 37, n. 247). It seems to be in no connexion with برغولي Barguli (MS. Uri Arab. 347³), and بركيلي Birgili or Barkawi (*H. Kh.*, VII, 1162, n. 6100).

62. בושערה = abu Scha'ara, "Boucharaa," Cazés, "Bushara," Zed.

63. בזאז (read Bazzaz, fripperer, Byssarius, Freytag); רפיא בן ב' (*Kerem Chem.*, IV, 93) occurs in the name of the

celebrated Arabic astronomer Abd al-Rahman bin Omar al-Sufi (tenth cent., Nicoll, p. 659, where سور is to be corrected صور).

64. אל (אל) בזארי? ibn (?) Is'hak b. Abraham b. Hillel, 1214 (JEWISH QUARTERLY REVIEW, VIII, 554). Perhaps אלפזארי, old name of Arabic authors?

65. בהי? see above, § 10.

[בהי is to be corrected ברכאל, according to Pinsker.]

66. בטיכה, ibn Ahron (Harun), contemporary of Jehuda ha-Levi; read *Batikha*?

67. אל ביאן read al-Bajjan (abu-'l), al-Lavi (Levi), son of the Scheikh abu Na'sr al-'Halabi, lived 1155-6 (Harkavy, *Meass. Nidd.*, p. 183); the physician abu 'l-Bajjan ibn al-Mudawwar, called al-Sadid (=Sadid al-Din), a Karaïte in Cairo, died A. 1184 (*Jeschurun of Kobak*, V, 186, and see under מרור); could both be the same person?

[ביאת? Samuel bar? in the Roman Machsor, according to Dukes, *Lit.-Bl. d. Or.*, V, 398, is certainly no Arabic name, if a name at all; he is not mentioned by Landshuth, Luzzatto (נחלת שר"ל, p. 73), Zunz. Perhaps the acrostic is . . . ברבי א.]

68. אל בילדה al-Belda (Albayda), Moses, *Catal. Bodl.*, p. 1768.

69. ביקיאם *Bi-Kajjam*, composed of בי, for אבי? see § 10.

70. בכלארש, ibn, probably to be pronounced *Biklarisch*, perhaps from the monastery Biklaro in Spain (Lembke, *Gesch. von Spanien*, p. 154), is the name of a Jewish physician in Spain (about 1085-1100). The article of O'seibia (II, 56) was not in the copy of Leclerc. The proper name was probably Jona (Junus) b. Is'hak. See the quotations in the *Archiv* of Virchow, vol. LXXXV, p. 162; comp. *Hebr. Bibliogr.*, XX, 90. His work is also in MS. Madrid, n. 127 (p. 63 of the Catal.).

71. בכרי? Bakri, family (Jost, *Gesch.*, VIII, 49).

72. בכתאן, to be pronounced *Bakhtan*? (cf. بخت, com-

monly pronounced *Bokht*), an old author, perhaps a Karaïte (*Catal. Lugd.*, p. 25, cf. Pinsker, *App.*, p. 85).

73. בכתי (*Baktawi* or *Bakhtawi*), abu Ja'akub Jusuf ibn (probably a name different from ibn يختوي, apud O'seibia), an old Karaïtic author, whom Bacher would identify with Josef ben Noach; but the opposite opinion of Poznański (*Rev. des Études Juives*, XXXIII, 215, cf. XXX, 252) seems to me preferable.

74. אלבלנאסי (אל), not אלבלנאסי, *al-Balansi*, of Valencia; see *Catal. Bodl.* under Samuel, p. 2404, and Add.

בלאץ, see under בלאץ.

75. אלבלג (אל), for instance, Isak *al-Balag* (*al-Balig*?), at the end of the thirteenth cent., probably means *facundus* or such like.

76. בליאש? in a MS. of the Bodleian, is uncertain; nor do I know whether it is connected with בלעיש, see *Hebr. Bibliogr.*, XVI, 61.

77. בלעם (ibn), certainly to be pronounced *Bal'am*, because no Jew would have called himself Bileam (*Hebr. Bibliogr.*, XVIII, 75, against Harkavy). Indeed, the name ibn Bal'am is only known by the renowned philologist Jehuda, the name of whose father is not to be found; nor does the name of B. occur among Christians and Arabs.

78. בנאת (*Banat*), daughters (which I found with an uncertain name of their father on a fragment in possession of Mr. E. N. Adler, dated 1115), is the plural of בנת (*bint*), which is very frequently following the name of a woman, and preceding that of her father.

79. בנדאר? Josef b. Abraham b. Bandad (?) in a fragment of Mr. Adler (as I shall henceforth quote briefly), who read the name נינדאר. I can explain neither.

80. אלבנאסי, Josef (Zunz, *Lit.*, p. 724, i. e. *App.*, p. 58) is very doubtful; cf. בלנאסי. It is probably not "*Albanese*," though a long *é* is often rendered in Arabic by a long *ā*.

בנסולי (אל), see סולי.

[אלבנצברון is a corruption of *Aven cebron*, see גבירול.]

81. אל־בעלי (al-Ba'ali (Zedner). Very probably the name אל־בעלי in Schiller's *Catalogue of Hebrew MSS. in Cambridge*, p. 30, twice, is an error, perhaps a mere misprint.

82. אל־בציר (הרואה), the seeing, meaning the blind—an euphemism which became stereotyped in the phrase בלשון סני נהור. For instance, the Arabic physician Da'ud al-Antaki (ob. 1005 H.) was called *al-Ba'sir* (d'Herbelot, II, 201, of the German translation), and so, already in the eleventh century, the renowned Karaïte Josef Abraham ha-Kohen.

82 b. אל־בציר (al-Ba'sri, of Basra.

83. בִּקָּא (بِقَا), Chajjim b. Samuel ben (instead of ibn) Bakâ(i), a translator (1298, *Hebr. Übersetz.*, p. 924); comp. עבר אלבאצא, daughter of abi 'l-Munadim ben Bakâ, lived 1155-6 (Harkavy, *Meassef N.*, p. 182).

84. בִּקָּאעִי, MS. Hamb., *Cat.*, n. 44.

85. בִּקּוּרָה (ibn), family-name (?) of Bechai b. Josef, author of חובות הלבבות (Jellinek, pref. to Benjacob's edition, p. vi, note 2; M. Sachs, *Die relig. Poesie*, p. 274). The name seems identical with פקודה (David, ap. Wolfius, I, III, n. 515). The origin of the word is obscure.

86. בִּקְרָאט, probably *Bukrat* (not *Bakrat*) or *Bokrat* (Zedner); Abraham b. Salomo, *Catal. Bodl.*, p. 708 and Add., where בוקראט = Hippokrat(es).

87. בִּקְרִי *Bakri* (family).

88. אֶל־בֵּר (אל־בֵּר), father (?) of Chefez אלקוטי or אֶל־פּוּטִי?

89. אל־ברגלוני (Bargeloni (= *Barceloni*); for instance, Abraham bar Chijja, Abraham ben Chisdai, Isak ben Jehuda, Isak ben Reuben, Jehuda ben Barsillai; but Abraham Kohen (apud Wolfius, I, n. 100, after Bartolucci), is Abraham ben Jehuda of Bologna.

90. בִּרְדַּע (*Berdaa*? Zedner).

91. ברֶהָאן, Rabbi *Burhan* possessed, A. 1623, a MS. of the Royal Library of Berlin (p. 64 of the Catalogue); a Karaïte called Josef b. Abraham, see *Hebr. Bibliogr.*, XX, 107, XXI, 13 and p. vii; *Die hebr. Übersetz.*, p. 451, n. 562.

Burhan is probably abridged from Burhan al-Din (i. e. evidence of the religion), a Kunya which is so frequent that it fills the numbers 2256–2317 in the Index of *Haji Khalfa* (VII, p. 1259); the simple name al-Burhan occurs, for instance, in the preface of Freytag to *ibn Arabschah* (ed. 1832), p. xxxi.

92. ברחון, perhaps for ברחם (see n. 93), has nothing to do with ברון (as Harkavy proposes in his *Altjüd. Denkmäler aus der Krim*, pp. 90, 282), see Zunz, *Ges. Schr.*, II, 28; Strack, pref. to *Ahron b. Moses*, p. xxxvii, n. 929; comp. *Hebr. Bibliogr.*, XIII, 91, XIX, 110, XXI, p. vii.

93. ברחים is an abbreviation of אברהים, and ברחם of אברהם; *Hebr. Bibliogr.*, XX, 92, n. 5. ברחים Chanina (Conforte).

94. ברון is, according to my suggestion, the Romanic (Spanish?) *Baron* (pronounced *Barun*), *Hebr. Bibliogr.*, XIII, 91, XX, 40; comp. *abu Ishak* . . . יגוט, apud al-Faradhi, ed. Codera (1891–2), n. 38.

95. ברטאל? David and Ibrahim, A. 1587, ap. Nicoll, p. 401, cod. 407 b. The Arabic origin of this name is more than questionable; the bearers seem to be Jews.

96. ברכאת (אבו אל) abu-l (father of the blessings) is a Kunya, which we find with a renegade; see under פרו, Wolfius, n. 15, spells badly ברכר! But we find *Barakat* as a proper name, A. 1155–6 (*Barakat b. abi-l Hasan*, apud Harkavy, *Meassef N.*, p. 183), and the Hebrew translation ברכות (father of אלכל, *ibid.*).

97. ברקי? or כארקי, Isak, *Catal. Bodl.*, p. 1095.

98. בשעי *Baschiatschi* (Turkish), Mose, the well-known Karaite.

99. בשר *Bischr* (not *Baschar*), father of the astrologer Sahl (see סהל); *Bischr ben Phin'has ben (ibn?) Schueib* (1997, see *Jew. Lit.*, p. 182).

M. STEINSCHNEIDER.

BERLIN, May, 1897.

(To be continued.)